35: Collocott M-4,5 (no date) 1919
OU9 Tonga OU9

FOLK-LORE

000

A QUARTERLY REVIEW

OF

MYTH, TRADITION, INSTITUTION, & CUSTOM

BEING

THE TRANSACTIONS OF THE FOLK-LORE SOCIETY

And Incorporating THE ARCHÆOLOGICAL REVIEW *and*
THE FOLK-LORE JOURNAL

VOL. XXX.—1919

Alter et Idem

LONDON:

PUBLISHED FOR THE FOLK-LORE SOCIETY BY

SIDGWICK & JACKSON, LTD., 3 ADAM ST., ADELPHI, W.C.

—

1919

[LXXIX.]

[title page]

35: Collocott M-4,5 (no date) 1919
OU9 Tonga OU9

000 between the tar barrel set for the thief and the tar figure similarly set.[1]

Joseph Jacobs found, he thought, the pattern of Tar Baby in the Jataka, "The Demon with the Matted Hair."[2] In this tale the essential part of Tar Baby, the incident of hitting and sticking, appears, but it does not appear as a thief-catching episode. Such an episode it is, however, in a Santal tale[3] which is very close to the familiar African or American versions. It may well be that the pattern of Tar Baby is Indian and that already in India it was a detachable pattern.[4] That it may have travelled from India to Europe attached to the Master Thief cycle is all I would suggest. That it reached Africa not only by way of Portugal, but more directly from Asia[5] is likewise a tenable hypothesis, in fact, a very likely hypothesis.

Elsie Cleus Parsons.

7 East 76, New York City, U.S.A.

A Tongan Theogony.

539 In the far-off ages before Tonga was, the sea's surface was diversified only by masses of floating weed and mud, which at last came together and drifted away to the isle of Totai in Bulotu. Thereafter, however, the mud and the weed again drifted apart, and between sprang up an iron-streaked rock whose name was Touia-a-Futuna. But one day the rock was seized with violent trembling and strange rumblings were

000 [1] In one of the versions of the Cape Verde Islands Tar Baby tale proper, Tubinh starts to set fire to the *image* or *figura de breu*. Lob begs Tubinh not to set fire to him. "If you burn him, you'll kill your uncle too." "I can't help it, my Uncle," says Tubinh, "I can't get you two apart, I've got to burn you both."

[2] *Indian Fairy Tales*, p. 9, London, 1892.

[3] Bompas, C. H., *Folk-Lore of the Santal Parganas*, cxii. London, 1909.

[4] Among the Kabyles a full variant of the Rhampsinitus-Master Thief tale has been recorded (Rivière, J., *Recueil de Contes Populaires de la Kabylie du Djurdjura*, pp. 13-19, Paris, 1883).

[5] Dähnhardt, O., *Natursagen*, iv. 27, 30, Berlin, 1912.

35: Collocott M-4,5 (no date) 1919
OU9 Tonga OU9

heard, or would have been heard had there been anyone to hear them, and forth leapt a pair of twins, male and female, called Biki and Kele. Again the tremblings and rumblings, and another pair of twins, male and female, Atungake and Maimoalongona, came forth. Again convulsions of nature, followed as before by a portentous birth, this third pair being named Fonu-uta (Land-turtle) and Fonu-vai (Sea-turtle). Once more the rock endured the pangs of labour, and bore the fourth and last pair of twins, Hemoana (Sea-serpent) and Lube (Dove). These being apparently the sole inhabitants of the universe, matrimonial choice could be exercised only within severely restricted limits, but the difficulty was surmounted by each pair of twins setting up house-keeping. And with the happiest results. The union of Biki and Kele was blessed by the birth of a son, Taufulifonua, and later a daughter, Havealolofonua. To Atungake and Maimoalongona was born a daughter, Velelahi, whilst Fonu-uta and Fonu-vai also became the parents of a daughter, Velejii.

As behoved kind and prudent parents, Biki and Kele next addressed themselves to the task of procuring a patrimony for their offspring, and by means unrecorded accomplished the difficult feat of causing to spring up a country called Tonga-mamao (Distant Tonga), to which their children Taufulifonua and Havealolofonua were taken. The brother and sister proved desirable in each other's eyes, and to them was born one of the greatest divinities in the Tongan pantheon, Hikuleo (perhaps Echo, and apparently a female divinity). Naturally enough in the legends of a people whose chiefs commonly had more wives than one, Taufulifonua's love for Havealolofonua was no bar to there being a partner in his affections. Havealolofonua, in fact, is represented as herself going away and seriously depleting the supply of marriageable young ladies by securing the heart and hand of Velelahi for her brother-husband. If a moral breach can ever be excused by results, this bigamous transaction should certainly be condoned, for Velelahi became the mother of a tribe of deities known throughout Polynesia, the Tangaloa, of whom there seem to have been five. The eldest Tangaloa rejoiced in the unwieldy but euphonious name of

35: Collocott M-4,5 (no date) 1919
OU9 Tonga OU9

539 Tama-bouli-kae-ala-mafoa (Darkness heralding the Dawn). The next was called Tangaloa-eiki (Tangaloa the Chief). After him came Eitumatubua; the fourth was Tangaloa-tufunga (Tangaloa the Craftsman), and the youngest Tangaloa-atulongo-longo.

[643] The chiefs of Tonga are of divine lineage, and the link between god and chief is supplied by Eitumatubua, who was the father of Ahoeitu, the first Tui Tonga, or supreme sacred chief of Tonga.

539 After this happy issue of her match-making efforts the faithful and public-spirited Havealolofonua sought and obtained the remaining marriageable maiden amongst her contemporaries, Velejii, as a partner for Biki, and of this new union sprang another famous line of gods, the Maui—Maui-motua, Maui-buku, and Maui-atulanga, who in his turn became the father of a son, Maui-kijikiji, though deponent knoweth not who was the mother of the latter youth. Maui-kijikiji, though he enjoys the reputation of having been a reprobate young rascal, wrought for mortals a priceless work by breaking down the divine monopoly in fire and securing its use to us lesser dwellers on earth.

Taufulifonua and Havealolofonua, having now the oversight of so numerous a family, bestirred themselves to apportion habitations for the various groups. To the Tangaloas was assigned the sky, to the Mauis were allotted dwellings under the earth, Hemoana's sphere was the sea, Lube's the land and forest, and to Hikuleo was granted the Tongan paradise, Bulotu. A sore restriction, however, was placed upon Hikuleo, though with benevolent intent, for any place which she might visit was doomed to sure destruction. To prevent, therefore, such calamitous peregrinations the goddess was bound by a great rope, of which one end was held by the Tangaloas in the sky, and the other by the Mauis under the earth.

In course of time Tangaloa-atulongolongo determined on a visit to earth, so going down he entered into a snipe, but, like a better known bird, this winged wanderer found no rest for the sole of his foot, but water everywhere. Appearances, however, were not wholly discouraging, as one small spot showed

35: Collocott M-4,5 (no date) 1919
OU9 Tonga OU9

539

the light colour of shallow water over a sand-bank. On his return to the sky Atulongolongo reported to his Tangaloa brethren the result of his quest, adding that he was wearied through being forced to fly about with no place whereon to rest. Tama-bouli-kae-ala-mafoa thereupon bade him go to Tangaloa-tufunga, and suggested that he pour out the dust and chips of his workship, as perchance land might thereby be formed whereon he could alight. Tangaloa-tufunga readily acquiesced in this scheme of spring-cleaning, and on Atulongolongo's again visiting the world he found that the experiment in land-building had been a complete success, for the heap of heavenly leavings stood boldly up as the high island of Eua. Moreover, the light colour of the patch of shallow water was more pronounced than ever, and after a further wait of seven days in the sky, Atulongolongo found a reef on which he was able to stand. Therefore the Tongan people still say when the tide is low, "A snipe can stand on the reef." After a short sojourn in Eua the divine visitor returned once more to the sky. The reef continued to emerge further and further, becoming at last the island of Ata, which, naturally enough, was as yet without vegetation. On Atulongolongo's reporting progress to his brethren, Tangaloa-eiki presented him with the seed of a plant like a large creeping bean. This seed was planted in Ata, and soon the whole island was covered with the creeper. Atulongolongo was then bidden to go down and break the stem of the plant, and after a time the broken stem decayed and bred a maggot. Again Atulongolongo resorted to his brethren for instructions. Being bidden now to break the maggot in two he hastened to comply, but through misfortune or clumsiness he failed to make a clean job of it. The head and the tail were severed, but part of the body stuck to the beak of the snipe-god. These pieces, the head, the tail, and the fragment attached to the beak, became men, and Atulongolongo returned to the sky to get names for them. The heavenly council decreed that he who arose from the head should be called Kohai (Who), that he who was born of the tail should be called Koau (I), and that he who owed his origin to the fragment should be called Momo (Fragment). Human history is now

35: Collocott M-4,5 (no date) 1919
OU9 Tonga OU9

539 fairly begun. In spite of the accidental character of his birth, Momo and his descendants quickly achieved greatness, for this remote period is known as the time of Momo, or as the kingship of Momo.

E. E. Collocott.
Wesleyan College, Nukualofa, Tonga.

000

Folk-lore from Wales.

The Editor is indebted to Sir James Fraser for kindly forwarding the following notes.

Bidding Wedding.

Some six weeks before the wedding an old woman is sent round to invite the guests. She generally sings a rhyme in Welsh. A number of large pies are made after killing a sheep by cutting the mutton into small pieces and baking the pastry. There is often a procession of the guests to and from the church, and the wedding feast takes place in a large barn or shed. The guests sit at long tables on which the pies are spread, and the guests are expected to pay for their entertainment. A young man will bring with him four or five friends, young women or men, and he will pay six shillings for a pie, which they finish between them: he will also call for beer. Possibly the pie may have cost only one-and-sixpence; the profit is for the bride and bridegroom. Sometimes a plate is passed round for subscriptions, and the amounts are entered in a book, it being understood that when the givers come to be married they will receive equivalent presents. In old times such contributions could be recovered by force, but that custom has passed away, and it is only a gift. When two brothers have attended many weddings, and if one of them gets married, he, by consent, can receive his brother's share of the gifts as well as his own.

Enclosing Common Land.

There are many commons belonging to the Lord of the Manor. The country folk had the right of grazing there, but not of enclosing the land. But if a man could succeed in making an